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BALTIMORE
1902

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CONSTITUTION AND DISCIPLINE

FOR THE

American Yearly Meetings of Friends,

WITH AN

HISTORICAL INTRODUCTION, NOTES
AND APPENDIX.

ADOPTED BY

Baltimore Yearly Meeting of Friends,

ELEVENTH MONTH,

1901.

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INTRODUCTION TO THE DISCIPLINE.

The committee appointed by the last General Conference of the American Yearly Meetings to prepare a Uniform Discipline, submit this draft to the Yearly Meetings for their consideration and adoption, if it is approved.

JAMES WOOD, Chairman.

Fifth month 23d, 1900.

BALTIMORE YEARLY MEETING OF FRIENDS, 1901.

Minute 19. The "Constitution and Discipline for the American Yearly Meetings of Friends," with the additions and modifications as approved by this Meeting, is hereby adopted by this Yearly Meeting, and this Meeting directs that it shall go into effect First month 1st, 1902.

Taken from the Minutes of Baltimore Yearly Meeting of Friends, 1901.

ALLEN C. THOMAS, }
ANNA KING CAREY, } *Clerks.*

HISTORICAL INTRODUCTION.

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

It cannot be said that any *system* of discipline formed a part of the original compact of The Friends.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church.

Thus, then, we believe it may be safely asserted there never was a period in the history of The Friends when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But, as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the Church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual liberty, especially in the exercise of spiritual gifts, and placing the authority of man, in religious matters, in a position subordinate to that of the one Great Head of the Church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ. They were led

to establish a system of order at once so simple and efficient that, notwithstanding varying circumstances, and the power of every Annual Meeting to make changes, it has been found, in the main particulars, readily adapted to those circumstances; and it remains to this day essentially the same as it was within forty years of the rise of The Friends.

It appears to have been with The Friends as it had been with the primitive Church, that care and provision for their poor were among the earliest reasons for disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, The Friends were almost everywhere exposed.

A second, and perhaps contemporaneous, object of the Meetings for Discipline of The Friends was the obtaining of redress for those illegally prosecuted or imprisoned.

A third object, which at a very early period pressed upon the attention of The Friends was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them.

Another important object of the discipline in early times was the exercise of spiritual care over the members.

The first Meetings for Discipline of which there is any record are Monthly Meetings. The earliest of these, so far as known, was held in 1653, in the county of Durham, England. Quarterly Meetings were established about the same time. The character of these Meetings

was probably somewhat different from those bearing the same name now.

It was in 1668 that George Fox instituted the system of records and of Monthly and Quarterly Meetings, from which the present system has been developed.

"General Meetings" had been frequently held. One appears to have been held annually at Skipton or at other places from 1656 to 1668, when it was held in London. These "General Meetings" at first resembled the modern Conference or Series of Meetings, but gradually they developed into the Yearly Meeting, whose constitution is so familiar. From 1672 a Yearly Meeting has been held in London without interruption to the present time.

In 1673 the Meeting for Ministers was established, and in 1675 the Meeting for Sufferings, whose chief business related to the sufferings of Friends on account of their Christian profession.

At first all Meetings for Discipline were "Men's Meetings," but very soon Women's Meetings for Discipline were established, at first exclusively for the care of the members of their own sex, and gradually developing into Co-ordinate Meetings.

The detailed history of the Meetings for Discipline is a remarkable account of the natural growth and development of a system of Church order. This system, from its very simplicity, has been admirably adapted to afford opportunities for the exercise of the various gifts by which the Church may be extended and strengthened.

BALTIMORE YEARLY MEETING.

HISTORY.

The first recorded visit of any Friends to America was that of Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbadoes in the early part of Seventh month, 1656. Those women were cruelly treated, imprisoned, and then sent back to Barbadoes.

Elizabeth Harris appears to have been the first Friend to visit Virginia. She may have come in 1655, but certainly not later than 1656. She seems to have been the means of many being converted.

It is altogether likely that Elizabeth Harris visited Maryland in 1657, but the first recorded visit was that of Josiah Coale and Thomas Thurston in 1658. These Friends were banished from the Colony on account of their "insolent behavior" in standing "presumptuously covered" and (apparently) for refusing to take the "oath of fidelity." Later, other Friends visited the Colony without being molested, and, with the exception of fines and distrains on account of their refusal to bear arms or to contribute to military funds, Friends suffered little in Maryland. They seem to have increased rapidly in numbers and in influence. In 1700 their number was estimated at 3000, which was greater, it is said, than that of the Roman Catholics at the same time.

In Fourth month, 1672, John Burnyeat, from England, "appointed a Meeting at West River, in Maryland, for all The Friends in the province, that I might see them together before I departed. * * * And when the time appointed came, George Fox, with several brethren,

came from Jamaica and landed at Pertuxon, and from thence came straight to the Meeting." This Meeting continued several days, and "a Men-and-Women's Meeting for the settling of things was set up." This Meeting, the first for Discipline in Maryland, so far as known, was the beginning of Maryland, afterwards Baltimore, Yearly Meeting. The Meeting thus set up has been held regularly ever since. George Fox speaks of attending the Meeting in 1673. The Minutes of the Yearly Meeting prior to 1677 are lost, but from that date records and minutes of Meetings held every year to the present time are still preserved, and show that from the first the Meeting exercised the functions of an independent Yearly Meeting and maintained regular correspondence with London and with Philadelphia after the establishment of the latter Yearly Meeting in 1683. Virginia Yearly Meeting became a correspondent in 1702.

For one hundred and two years, that is, until 1774, the Yearly Meeting for Maryland held two sessions annually—one at West River on the Western Shore, and one at Tredhaven on the Eastern Shore. After 1774 the Meeting was held but once a year at the same places, alternately, until 1785. It then alternated between Tredhaven and Baltimore until 1790. In that year the Meetings on the Eastern Shore were transferred to Philadelphia Yearly Meeting, while the Meetings west of the Susquehanna river, including Fairfax and Hopewell, Va., and Deer Creek, Md., all of which had previously belonged to Philadelphia, were transferred to Baltimore Yearly Meeting, which since that time has been held in Baltimore only.

In order that the Yearly Meeting, with its several

branches, might be properly represented during the recess of the Meeting, a Meeting was instituted in the year 1778 under the name of the "Meeting for Sufferings." By subsequent action the name was changed (1876) to "Representative Meeting," and later still (1901) to "The Permanent Board."

Very early in the history of The Friends individuals among them saw that the holding of slaves was inconsistent with the common brotherhood of man as set forth in the Gospel. So far as is known, the earliest formal protest against slavery in any Christian denomination was made by German Friends living in Germantown, Pa., in 1688. From this time the conscience of Friends became increasingly sensitive on this subject, and before the close of the eighteenth century the holding of slaves was contrary to the Discipline of every Yearly Meeting. Friends continued to bear a testimony against slavery until the era of Emancipation.

In common with all the Southern Yearly Meetings, Baltimore Yearly Meeting lost great numbers by emigration to the West to escape the influence of slavery.

Ohio Yearly Meeting was set off from Baltimore Yearly Meeting in 1812.

By the separation of 1828 Baltimore Yearly Meeting lost about four-fifths of its membership at that date. When Virginia Yearly Meeting was suspended in 1844 its members were attached to Baltimore Yearly Meeting.

The emigration to the West continued until the close of the Civil War, greatly reducing the total membership. Statistics collected in 1878 for the use of a committee place the membership in that year at 550. Since that date there has been a steady increase to more than *double* that number (1214) in 1900.

CONSTITUTION AND DISCIPLINE
OF THE
American Yearly Meetings of Friends.

PREFACE.

The Society of Friends, generally called Quakers, arose in England about the middle of the seventeenth century. George Fox began his ministry in 1647. The position of The Friends was the logical conclusion of the Protestant Reformation, and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation is a personal matter between his own soul and God, and does not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance or ceremony whatever. They accepted the doctrines of the Apostolic Age of the Church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual feel the need of a Saviour. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life, and to lead it into all truth, had become a practical reality, to be known and experienced by every true believer. They proclaimed that the true baptism is that

of Christ Himself, who baptizes His people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

This clear and vigorous message as to the freedom and the spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. The Society was organized with a great number of adherents. They took the title of Society because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others. The claims of the Established Church made this, in a measure, necessary. The name Friends was taken in accordance with the declaration of the Master: "Ye are My friends if ye do whatsoever I command you." For a time the members called themselves "The Friends of Truth."

The distinguishing doctrines of Friends have from the beginning led them into special lines of service that have resulted in great good to mankind. Because they would not comply with unjust requirements they were imprisoned in great numbers in England until their quiet endurance of oppression aroused the conscience of the nation, and this resulted in obtaining many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war as violating the principles of Christianity as well as the precepts of its Founder, and as bringing untold evils upon mankind, and they have always advocated peace-

able methods of settling disputes between nations. They have steadily advocated justice toward the North American Indian, and have labored independently and as the representatives of government for his civilization and Christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated, and in many cases inaugurated, prison reform, which has greatly relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane, and in many other ways have engaged in the service they felt laid upon them for the good of humanity.

Friends came to America soon after the body arose in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672; Virginia in 1673, and joined to Baltimore in 1845; Philadelphia in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio in 1813, by Baltimore; Indiana in 1821, by Ohio; Western in 1858, by Indiana; Iowa in 1863, by Indiana; Canada in 1867, by New York; Kansas in 1872, by Indiana; Wilmington in 1892, by Indiana; Oregon in 1893, by Iowa; California in 1895, by Iowa.

Conferences to consider special situations were held in Philadelphia in 1829, and in Baltimore in 1849.

The first General Conference of the Yearly Meetings was held at Richmond, Ind., in 1887, and was attended by delegates from London and Dublin Yearly Meetings, and from all those on the American continent, except that of Philadelphia, which was unofficially represented. It was afterwards decided to hold similar

conferences of the American Yearly Meetings once in five years. They have been held at Indianapolis, Ind., in 1892 and 1897. At the latter conference it was felt that a closer union of the Yearly Meetings and a uniform discipline would be desirable. A committee was appointed in furtherance of this purpose and this Constitution and Discipline was prepared.

Part I.

The Church and Its Denominations.

CHAPTER I.

SECTION I.—THE CHURCH.

1. The Church of Jesus Christ is composed of those persons who, through repentance of their sins and faith in the Lord Jesus Christ as their Saviour, have been born into His kingdom by the Holy Spirit. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest and King, and, by the Spirit's baptism and power, are enabled to resist temptation and to live in obedience to God's holy will.

2. A Christian denomination is an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness. The denomination of The Friends is such a Christian body.

3. Each denominational body has its own system of government, and rules for the transaction of its business and for individual observance by its members.

SECTION 2.—THE FRIENDS.

1. The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church; that He dwells in the hearts of His believers; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some especial gift or gifts which he is to exercise with such ability as may be possessed. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principle of its government.

2. Positions in the organization relating to spiritual matters result from the official recognition of these gifts by the body rather than from appointment to office. Appointments are made to other positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts.

3. There are no distinctions in the rights, privileges or responsibilities of the members because of sex.*

4. The business of the organization is transacted in

**Baltimore Note to ¶ 3.*

It is desirable when practicable that both men and women be included in all appointments to official position and on committees generally.

Meetings, in which every member of the body has a right to participate. These Meetings, in some instances, delegate authority in certain matters to other Meetings composed of those who occupy specified positions or who have been appointed for the special service.

SECTION 3.—BELIEF.

The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God.

Salvation is deliverance from sin and the possession of spiritual life. This comes through a personal faith in Jesus Christ as the Saviour, who, through His love and sacrifice, draws us to Him.

Conviction for sin is awakened by the operation of the Holy Spirit causing the soul to feel its need of reconciliation with God. When Christ is seen as the only hope of salvation, and a man yields to Him, he is brought into newness of life, and realizes that his sonship to God has become an actual reality. This transformation is wrought without the necessary agency of any human priest, or ordinance, or ceremony whatsoever. A changed nature and life bear witness to this new relation to Him.

The whole spiritual life grows out of the soul's relation to God and its co-operation with Him, not from any outward or traditional observances.

Christ Himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and

control of the whole man. Christ Himself is the spiritual bread which nourishes the soul, and He thus enters into and becomes a part of the being of those who partake of Him. This participation with Christ and apprehension of Him become the goal of life for the Christian. Those who thus enter into oneness with Him become also joined in living union with each other as members of one body.

Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord.

The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

The doctrines of the apostolic days are held by The Friends as essentials of Christianity. The Fatherhood of God; the Deity and humanity of the Son; the gift of the Holy Spirit; the atonement through Jesus Christ by which men are reconciled to God; the Resurrection; the High-priesthood of Christ, and the individual priesthood of believers, are most precious truths to be held, not as traditional dogmas, but as vital, life-giving realities.

The sinful condition of man and his proneness to yield to temptation, the world's absolute need of a Saviour, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ, are unceasing incentives to all who believe to become

laborers together with God in extending His kingdom. By this high calling The Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and in foreign fields.

The indwelling Spirit guides and controls the surrendered life, and the Christian's constant and supreme business is obedience to Him. But, while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

The Friends find no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, the purpose of His life, death, resurrection and ascension, and His presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is His purpose to make His Church on earth a power for righteousness and truth, The Friends labor for the alleviation of human suffering; for the intellectual, moral and spiritual elevation of mankind, and for purified and exalted citizenship. The Friends believe war to be incompatible with Christianity, and seek to promote peaceful methods for the settlement of all differences between nations and between men.

It is an essential part of the faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals and also for society is transformation through the power of God and implicit obedience to His revealed will.

For more explicit and extended statements of belief reference is made to those officially put forth at various times, especially to the letter of George Fox to the Governor of Barbadoes in 1671, and to the Declaration of Faith, issued by the Richmond Conference in 1887.

SECTION 4.—WORSHIP.

It is the duty and the privilege of believers to meet together for the public worship of God. In doing this they each time make a public profession to the world of their faith in Christ, and avail themselves of opportunities for spiritual blessing and mutual helpfulness not otherwise offered.

Worship is the highest act of which the human faculties are capable, and it can be truly performed only as it is in response to the influence of the Spirit of God. Public worship in the Christian Church is in accordance with the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them." The congregation is thus "the congregation of the Lord," and the meeting is, primarily, with Him. He touches the spiritual consciousness of believers, and thus, through Him, their High Priest and Intercessor, they are enabled to worship the Father in spirit and in truth. Worship stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them. Both silence and vocal

exercises are recognized and valued not as ends, but as means toward the attainment of an end, which is the divine blessing upon the individual and the congregation.

As Master of the Assembly, the Lord directs and leads the profitable exercises of His congregation. He calls and qualifies whom He will to be the bearer of His message, and the individual believer should hold himself in obedient submission to His will. The occasions of public worship are divinely appointed for the edification of believers in the truth, and for the proclamation of fresh and vital messages of salvation to the world.

CHAPTER II.

SPIRITUAL GIFTS.

It has pleased the Head of the Church to make use of human instrumentalities in the accomplishment of His purposes. To this end He continues to bestow special gifts upon certain members of the body for the propagation of the Gospel, for the perfecting of believers, and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent means by which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. The various varieties of gifts in the ministerial body provision is the complement of them all. It is the distinction between the different gifts, yet they are united in the same purpose, and are all qualified for help-

There is a gift for the ministry of instruction and of exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in different degrees to the establishment of the membership and to the expansion of the conception of divine things. This ministry of teaching requires a balanced, trained and well-stored mind, and the consecration of that mind to the service of Him who is the Truth.

There is a gift of speaking to states and needs of individuals, and of congregations. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message and its fitness for the situation. It is a gift of seeing truth immediately, and of effectively teaching it to others.

There is a gift for exhortation, which is an ability for making an appeal to the hearts of men, and for stirring them to a sense of God's love and of His purposes for man—the power of moving and convicting souls. Those who possess this gift are peculiarly fitted for evangelistic work.

There is also a pastoral gift, which consists especially in ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The Church cannot make or appoint ministers; it can only recognize gifts where they exist and properly provide for their exercise and development as a sacred bestowal of the Head of the Church.

Part II.

Government.

CHAPTER I.

THE DENOMINATION OF THE FRIENDS.

The denomination of The Friends is composed of Yearly Meetings, with their subordinate branches, in Great Britain, Ireland, the United States and Canada, and those members who are variously situated in other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal, and by joint participation in religious and benevolent enterprises. Each Yearly Meeting is independent in the transaction of its business. Those Yearly Meetings which unite in this Constitution and Discipline, and, under its provisions, delegate certain authority to the Five-Years Meeting, retain their original independence, and, in its exercise, grant the power hereinafter described. When this Constitution and Discipline shall have been approved and adopted by seven of the Yearly Meetings on the American Continent, it shall become operative in those so adopting it. Each Yearly Meeting retains the authority to adopt additional disciplinary regulations not inconsistent herewith. Such portions of this Constitution and Dis-

cipline as have no application to the existing conditions of any particular Yearly Meeting shall be null therein.

CHAPTER II.

MEMBERSHIP.

The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrines of the Gospel as held by The Friends. The children of members are enrolled as Associate members.* They are thus recognized, not because their birthright can of itself make them members of the body of Christ, for they can only become such by experiencing the new birth by the Holy Spirit, but because of the promises in the Holy Scriptures to believers and their households, and the conviction that true Christians will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in their youth, and early take a natural and living interest in the Church as they do in the family. Persons thus enrolled as Associate members shall be enrolled as Active members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the Gospel as held

**Baltimore Note.*

All children in membership on First month 1, 1902, under previously existing regulations of Discipline are to be enrolled as Active Members.

by The Friends. If the member does not make such profession when he reaches matured years, his name may be dropped from the list of members at the discretion of the Monthly Meeting. Where but one parent is a member, the children may be enrolled as Associate members upon the request of that parent and the consent of the other.*

CHAPTER III.

A MEETING.

A congregation of members is called a meeting or a church. It is under the supervision of Ministers and Elders as to its spiritual interests, and of Overseers as to the moral conduct of the members. These are officers of the Monthly Meeting of which the particular meeting forms a part.

The business affairs of a congregation are cared for by the regular officers and by such committees as may be appointed by the Monthly Meeting for this purpose from the members of the congregation. Monthly Meetings may establish a Business Meeting for a particular congregation when its local interests make such Meeting advisable.†

Baltimore Notes.

*For receiving Adult Associate Members, see Appendix.

†Such Meetings, when established, are subordinate to the Monthly Meeting, and may, in its discretion, be discontinued.

CHAPTER IV.

MEETINGS FOR BUSINESS.

CLERKS.

The Clerk, or presiding officer, of a Business Meeting has the care of its business, which he lays before it for consideration and determines what conclusion the Meeting reaches. In a Meeting for business it should be the chief desire to ascertain what may be the mind of the Lord, and Clerks should be chosen with a special reference to their sound judgment and gift of spiritual discernment, and their ability to determine what is the will of the Meeting as indicated by the expression made. Clerks should be familiar with the usages of the denomination and with all its departments of work. The Clerk shall keep a faithful record of the proceedings of the Meeting,* and he shall furnish copies of necessary portions of such records to persons authorized, under the appointment of the same or any superior Meeting, to ask for them. He shall sign on the Meeting's behalf all official documents put forth by it. Meetings which may desire to continue the ancient practice of holding separate Business Meetings

**Baltimore Note.*

As directed by the Yearly Meeting in 1892, Minute No. 54, the Clerk (or Clerks) of the Yearly Meeting will certify to at least four copies of the printed Minutes of the Yearly Meeting each year, to be preserved as the authentic record of the proceedings of Baltimore Yearly Meeting. Two of these copies are to be filed with our Records by the Committee on Records, which will annually report relative thereto.

of men and women are at liberty to do so, appointing separate Clerks from their number. In all Business Meetings such assistant Clerks may be appointed as may be found advisable.

CHAPTER V.

SECTION I.—MONTHLY MEETINGS.

I. A Monthly Meeting is a regular organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It is charged with the government of the body, according to the Constitution and Discipline, and has authority to receive and dismiss members; to discipline offenders; to grant appeals; to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the Church, and to adopt and carry out measures for the improvement of the spiritual interests of the body. It meets monthly for the transaction of business, and once in three months it reports, in an abstract of its minutes, such business as should be laid before the Quarterly Meeting of which it forms a part and to which it is subordinate, and to attend which it may appoint two or more representatives.*

**Baltimore Note to ¶ I.*

Our Quarterly Meetings being held at irregular intervals, only the Monthly Meetings held next preceding the Quarterly Meeting will report thereto. Virginia Half Year's Meeting and Dunning's Creek Four Months' Meeting are to be considered in all respects as Quarterly Meetings.

2. Each member has a right to participate in the business of the Monthly Meeting.

3. A Monthly Meeting is duly organized for the transaction of business when it has been established by a superior Meeting and has appointed a Clerk to have charge of its business.

4. All officers appointed by the Meeting shall hold their positions until their successors are appointed.

SECTION 2.—CLERKS.

The Clerk of a Monthly Meeting shall be appointed by the Meeting on the nomination of a committee named for the purpose. He shall forward to the Quarterly Meeting such business as requires its attention, and such abstracts of the minutes of the Monthly Meeting as may be necessary. He shall keep (in a book printed for the purpose and provided by the Yearly Meeting) a correct record of the membership, including all births, marriages, deaths and transfers, and he shall annually furnish the Quarterly Meeting such statistical information as the Yearly Meeting may direct, including the recording, deaths and transfers of ministers. Where found desirable, a Recorder may be appointed to assist the Clerk in keeping these records.

SECTION 3.—MINISTERS AND ELDERS.

Ministers and Elders are charged with the oversight and care of the spiritual interests of their various congregations. The choice of these is based upon moral character and the possession of spiritual gifts and qualifications. They are designated for their positions by the Monthly Meeting in the manner prescribed in Chapters VI and VII, Part II.

SECTION 4.—OVERSEERS.

1. The Monthly Meeting shall choose every three years, through the nomination of a committee, two or more faithful and judicious persons for each separate congregation to serve as Overseers. It shall be their duty to exercise watchful care and affectionate oversight for the maintenance of a consistent moral life by the members of the meeting; to extend care and reproof in all cases of disobedience, disorder or any conduct unbecoming to a Christian, and to restore, if possible, such offenders to an orderly life and to full fellowship with the meeting.

2. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the Monthly Meeting against such offenders.

SECTION 5.—TREASURER.

Each Monthly Meeting shall annually appoint a Treasurer, who shall receive and disburse funds as directed by the Meeting, keep a regular account of the money so received and paid, and make an annual report to the Monthly Meeting.

SECTION 6.—CORRESPONDENTS.

Each Monthly Meeting shall appoint a Correspondent to authenticate documents issued by it to other Meetings, and to attend to such correspondence as the Meeting may direct. Information of the appointment

of Correspondents is to be forwarded to the Yearly Meeting.

SECTION 7.—THE BOARD OF TRUSTEES.

Each Monthly Meeting shall appoint three or more of its members to serve as a Board of Trustees. It shall be the duty of the Trustees to hold and manage all real estate and personal property belonging to the Meeting, to keep all deeds legally recorded, to guard all property from injury or improper use, to preserve all important records and documents, and to make an annual report to the Monthly Meeting. Where Monthly Meetings are incorporated under State laws their property will necessarily be held and administered in accordance therewith. Yearly Meetings may provide for the holding and transferring of real estate and other property by their own Trustees, if they prefer.*

SECTION 8.—FINANCE COMMITTEE.

The Monthly Meeting shall annually appoint a Finance Committee to superintend the raising and expending of funds, and to provide for the incidental expenses of the Monthly Meeting and its congregations. There may be a separate committee for each congregation where found desirable.

SECTION 9.—PASTORAL COMMITTEE.

The Ministers, Elders and Overseers of each congregation constitute its Pastoral Committee. The Monthly

**Baltimore Note to Sect. 7, last sentence.*

This shall apply only to Real Estate and other property now belonging or hereafter conveyed to the Yearly Meeting.

Meeting may also appoint other members to co-operate with them in this work. [See Chapter I, Part IV.]

SECTION 10.—OTHER COMMITTEES.

Monthly Meetings shall appoint such other committees as the interests of the various departments of its work may require.

SECTION 11.—REPORT ON THE STATE OF THE CHURCH.

Each Monthly Meeting shall annually report to the Quarterly Meeting preceding the Yearly Meeting upon the spiritual condition of its membership and its Meetings, basing its report upon those received from its congregations, and covering the points named in the clause relating thereto.* [See Part II, Chapter XII, Section 1, paragraph 8.]

CHAPTER VI.

SECTION 1.—RECORDING OF MINISTERS.

1. When a member, man or woman, has spoken as a minister [see Gifts in the Ministry] so that the Meeting is edified and spiritually helped thereby, the Local Meeting on Ministry and Oversight is carefully to consider whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of

**Baltimore Note to Sect. 11.*

Or upon the subject matter of the queries.

spiritual power without having, necessarily, received a special gift in the ministry. When the Local Meeting on Ministry and Oversight is satisfied that a member has received a gift in the ministry, it shall send the information to the Quarterly Meeting on Ministry and Oversight for its judgment. Upon receiving such information the said Quarterly Meeting shall appoint a committee to consider the subject; to obtain information as to the evidence that the person has received spiritual gifts; as to his manner of life; his doctrinal views; his mental capacity, and his general qualifications for the ministry. The committee shall report its judgment to the Quarterly Meeting on Ministry and Oversight, and if this Meeting concurs in the action of the Local Meeting, it shall inform the Monthly Meeting of which the person is a member. The Monthly Meeting shall then act in the case according to its judgment. If it concludes that the person's gift should be acknowledged, it shall ask the concurrence of the Quarterly Meeting, and without such concurrence the name shall not be recorded. When a minister is duly recorded by a Monthly Meeting, the Clerk shall notify the Local Meeting on Ministry and Oversight and the Secretary of the Evangelistic and Church Extension Board of the Five-Years Meeting, giving the full name and address of the minister.

2. When a Monthly Meeting is informed by the Quarterly Meeting on Ministry and Oversight that, in its judgment, a minister has lost his gift in the ministry and usefulness in his station, if the judgment be concurred in, his recognition as a minister shall be rescinded by the Monthly Meeting.

SECTION 2.—LIBERATING MINISTERS.

When a minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued :

1. If the proposed service lies within the limits of the Yearly Meeting of which he is a member, the minister shall bring the concern before the Monthly Meeting, and request a certificate of its unity and concurrence. The Monthly Meeting may grant the certificate, defining the nature and the field of the service. Special service may be undertaken under the direction of the Evangelistic and Church Extension Committee of the Yearly Meeting without a certificate.

2. If the proposed service lies within another American Yearly Meeting, and the Monthly Meeting unites and concurs, it shall transmit a written statement of the nature and field of the proposed service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also approves, it shall grant the minister requesting it a certificate of the fact, defining the nature and field of the service, and expressing the unity and concurrence therein of the Monthly Meeting. When, in exceptional cases, time does not permit of the action of the Quarterly Meeting, the certificate of the Monthly Meeting may be forwarded to the Clerk of the Quarterly Meeting, who shall confer with the Clerk of the Quarterly Meeting on Ministry and Oversight, and, if they approve of the proposed service, they shall endorse the certificate, and such endorsement shall give the necessary authority for the service. These Clerks shall report their action, with the attendant circumstances, to their respective Meetings.

3. If the proposed service lies beyond the limits of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and the field of service and their concurrence therein. If the Yearly Meeting also unites and concurs in the service, it shall grant the minister a suitable certificate therefor, defining the nature and the field thereof and the unity and concurrence therein of each of the Meetings which have considered the subject.

4. When time will not permit the consideration of the Quarterly Meeting's certificate by the Yearly Meeting on Ministry and Oversight and the Yearly Meeting, the certificate shall be forwarded to the Clerk of the Permanent Board of the Yearly Meeting, who shall lay the subject before a regular or a special Meeting of that body. The unity of the Board with the proposed service and its approval, endorsed upon the certificate of the Quarterly Meeting by the Clerk, and countersigned by the Correspondent of the Yearly Meeting, shall give the necessary authority for entering upon the service.

5. In every case where a certificate for a ministerial service is granted, the Clerk and the Correspondent of the Meeting finally granting it shall sign the same, and this Meeting shall see that the Minister is properly provided with means for the accomplishment of the service.

6. When a minister or other worker in any Yearly Meeting desires to engage in special pastoral or evan-

gelistic service within the limits of another Yearly Meeting, he shall lay the matter before his Monthly Meeting as for other service. If that Meeting grants him a certificate, he shall submit it to the Evangelistic and Church Extension Committee of his own Yearly Meeting; if, after due consideration by the committee, his standing and qualifications appear to offer no hindrance to his entering upon the proposed service, the committee is to furnish him with a written statement to this effect. In the performance of this service he shall work in harmony with the authorities intrusted with such matters in the Yearly Meeting where his service is performed.

Where the service shall continue for a longer period than six months, the minister should apply to his Monthly Meeting for a certificate transferring his membership to the Monthly Meeting within which his service is located.

7. When a minister has been engaged in pastoral or evangelistic service in any locality, and the Local Meeting on Ministry and Oversight becomes satisfied that his services are no longer profitable, it shall officially notify the Monthly Meeting of its judgment, and that Meeting shall act as it may deem best. If it concurs with the judgment, the minister shall discontinue all service in the locality where he has been engaged, and the reason for such action shall be given to the Meeting of which the minister is a member, if he so requests.

8. All certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the Meeting or Meetings that granted them.

CHAPTER VII.

THE APPOINTMENT OF ELDERS.

1. Monthly Meetings shall annually appoint a committee of three to co-operate with a committee of the Local Meeting on Ministry and Oversight, in proposing for the station of Elder, persons who, in their judgment, possess the proper gifts and qualifications therefor. When these nominations are received, the Monthly Meeting shall forward them to the Quarterly Meeting on Ministry and Oversight for its consideration. If approved by that Meeting, the Monthly Meeting may proceed with their appointment. There shall be not less than three Elders in each Monthly Meeting, who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year.*

2. Ministers and Elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation. Elders are to co-operate with, encourage and strengthen the ministers, in both ministerial and pastoral work, facilitate their labors,

**Baltimore Note to ¶ 1.*

On account of the large proportion of small Monthly Meetings in Baltimore Yearly Meeting, this rule as it stands is judged inapplicable to conditions amongst us.

Monthly Meetings should revise their list of Elders once in three years by Committees as provided for in this Chapter.

In the smaller Monthly Meetings the number of Elders may be less than three if deemed advisable.

promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties, a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church. They are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive and to encourage their exercise and development in every proper way. They are to see that opportunities for such exercise are conveniently afforded. Feeling the weight of the responsibilities resting upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor when the truth has been satisfactorily presented.

3. Elders are tenderly to advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to aid all in the attainment of a high standard of Christian life.

4. Each Yearly Meeting will use such method as it may deem best to ascertain the doctrinal views of Ministers and Elders, but persons who are known not to hold and teach Christian doctrines as held by The Friends should not be recorded or retained in the stations of Ministers and Elders.

CHAPTER VIII.

NEW FIELDS OF WORK.

1. When a new field of work has been entered upon by the members of a congregation, and has progressed beyond their individual care, it should be under the care of the Monthly Meeting, and new Meetings for worship be established when advisable.

2. When a Monthly Meeting shall deem it advisable for a new Monthly Meeting to be established within its limits, it shall send a proposition therefor to the Quarterly Meeting, which shall appoint a committee to consider the subject and report. If the Quarterly meeting approves the proposition, it shall establish the Meeting and report its action to the Yearly Meeting. Where the meeting to be established is composed of members of two or more Monthly Meetings, the consent of each shall be obtained.*

3. Monthly Meetings have authority to petition Yearly Meetings, through their Quarterly Meetings, to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two or more Quarterly Meetings.

*For Baltimore mode of procedure in establishing a Monthly Meeting, see Appendix.

CHAPTER IX.

QUARTERLY MEETINGS.

1. A Quarterly Meeting consists of the members of all the Monthly Meetings within its limits and subordinate to it. Its officers shall consist of a Clerk, a Correspondent and a Treasurer, who shall be appointed on the recommendation of a Nominating Committee.

2. The Quarterly Meeting has the power to establish, divide or discontinue a Monthly Meeting, or to unite two or more Monthly Meetings.

3. If members belonging to two or more Quarterly Meetings, either in the same or different Yearly Meetings, request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong and their consent obtained. The request shall state where and when the new Monthly Meeting is to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting to which the new Monthly Meeting is to be attached shall proceed to establish it as requested.

4. In order to establish, discontinue, or divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly Meetings concerned, through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.

5. The Quarterly Meeting has supervision over the Monthly Meetings. It may review their proceedings

and examine the records thereof, so that any irregularities of proceedings may be corrected by the Monthly Meeting. It shall receive appeals from the Monthly Meetings and decide upon them, and shall grant appeals from its own decisions to the Yearly Meeting.

6. The Quarterly Meeting may appoint a committee to advise with the Monthly Meeting in cases of difficulty, as it may know of such need, or upon the request of the Monthly Meeting.

7. At the last session before the Yearly Meeting, it shall receive from the Monthly Meetings all statistics required by the Yearly Meeting, and also reports on the state of the Church, and upon these shall base its report to the Yearly Meeting.

8. It shall appoint representatives to attend the Yearly Meeting on its behalf. It shall designate such number of these as may be required by the Yearly Meeting to represent it on the Finance Committee of the Yearly Meeting.

CHAPTER X.

SECTION I.—YEARLY MEETINGS.

1. A Yearly Meeting consists of the Members of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial and administrative authority. The design of its annual assemblies is the general ordering and regulation of the affairs of the Church in the service of God and the maintenance and promotion of Christian faith, love, unity, life and practice throughout its subordinate Meetings.

2. The Yearly Meeting shall be opened at the appointed time and place by the Clerk of the last Annual

Meeting, who shall occupy his position until a successor is appointed. In the event of the absence of the Clerk, the Assistant or Recording Clerk shall perform this service. If neither shall be present, the Meeting shall appoint a temporary Clerk.

3. The representatives from the Quarterly Meetings shall nominate to the second sitting of the Yearly Meeting persons to serve the Meeting in the position of Clerk and Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Yearly Meeting has the power to decide all questions of administration; to counsel, admonish or discipline its subordinate Meetings; to institute measures and provide means for the promotion of truth and righteousness, and to inaugurate and carry on departments of religious and philanthropic work.

5. The Yearly Meeting shall receive annual reports from the Quarterly Meetings as to the state of the Church, to which it shall give prayerful consideration, and it shall extend such counsel and advice in relation thereto as it may deem necessary.

6. The Yearly Meeting shall annually receive abstracts from the minutes of the Quarterly Meetings, containing statements of business for its consideration and action. It may review the proceedings of any Quarterly Meeting, and shall give advice and instruction to the Quarterly Meetings when these are requested or may be thought necessary.

7. Business may be introduced to a Yearly Meeting in the reports from Quarterly Meetings, from the Permanent Board, from the Standing Committees of the Yearly Meeting, from a Special Committee on New

Business, and in communications from the Five-Years Meeting, and from other Yearly Meetings. Business may also be laid before a Yearly Meeting by any of its members with the consent of the Clerk. When the matter is of special importance, it shall be referred to a committee before it is acted upon.

8. All propositions from Quarterly Meetings, and all proposed legislation affecting this Constitution and Discipline, shall be introduced to the Yearly Meeting in writing, and shall not be finally acted upon on the day of their introduction. Propositions for the amendment of this Constitution and Discipline must be referred to the Permanent Board of the Yearly Meeting or to a special committee for its consideration for one year. When a proposition is approved by a Yearly Meeting it shall be reported to the Five-Years Meeting for its consideration and advice.

9. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the Quarterly Meetings. Its procedure in treating such appeals is indicated in the section on Appeals.

10. The Yearly Meeting, unless incorporated under the laws of a State making it unnecessary, shall appoint Trustees—not fewer than three nor more than seven in each case—who shall hold the titles of its real estate, and have the same duly recorded in the official records of the State or county. Trustees shall be similarly appointed to invest all funds and other personal property, whether received by bequest, donation or otherwise, and to administer the same according to the direction of the donors. The Yearly Meeting shall have one or more such Boards of Trustees as it may deem advisable. Due care must be exercised by Trus-

tees to observe the requirements of the statutes of their several States in the administration of their trusts.

11. Each Yearly Meeting shall annually appoint a Finance Committee,* composed of those persons designated by the Quarterly Meeting for the service, who shall consider the propositions for appropriations by the Yearly Meeting and report upon them, audit the accounts of the Treasurer and of the various boards and committees having charge of the expenditure of funds, and ascertain and report what amounts it will be necessary for the Yearly Meeting to raise.

12. Each Yearly Meeting shall appoint a person to serve as Treasurer. He shall receive the money from the Quarterly Meetings and from other sources for the Yearly Meeting's use, and shall pay the same as directed by the Yearly Meeting or its Permanent Board. He shall be authorized to receive and officially receipt for all legacies, donations or other funds requiring a formal legal acknowledgment.

13. When a Meeting is discontinued the property belonging to said Meeting shall be vested in the Yearly Meeting, to be held in trust for some specific purpose, or to be used for the advancement of the general work of the Yearly Meeting, as that body may determine. All funds held by such discontinued Meeting shall be administered in accordance with the directions of the original donors.†

14. Each Yearly Meeting shall appoint one or more persons to serve as Correspondents. A Correspondent

**Baltimore Note to ¶ 11.*

For "composed of" read "including."

†*Baltimore Note to ¶ 13.*

This paragraph is not applicable to Baltimore Yearly Meeting, being in conflict with existing laws as to the vesting of

shall countersign certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other Yearly Meetings, and such documents and transcripts of records as may require certification beyond the signature of the Clerk.

15. A proposition to establish a new Yearly Meeting shall be reported by the Yearly Meeting, or Meetings concerned, to the Five-Years Meeting.

16. Each Yearly Meeting may appoint an Evangelistic and Church Extension Committee, whose duties are prescribed in Part IV.

17. Each Yearly Meeting shall furnish to the Five-Years Meeting such statistical information as it may request.

SECTION 2.—THE PERMANENT BOARD.

1. Each Yearly Meeting shall have a Permanent Board (heretofore called the Representative Meeting), to consist of not more than fifty members, who shall be so selected that each Quarterly Meeting of the Yearly Meeting shall be represented. One-fifth of their number shall be appointed each year to serve for five years. It shall annually appoint a Clerk for the management of its business.*

such property, and is null therein. Any Monthly Meeting about to be discontinued is advised to have its property conveyed to the Monthly Meeting to which its membership is to be attached, or to the Yearly Meeting, as it may prefer.

**Baltimore Note to Sect. 2, ¶ 1.*

This Yearly Meeting's Permanent Board will consist of thirty-five members, and it will annually inform the Yearly Meeting of all existing or impending vacancies, and how they have been occasioned.

2. It shall meet at such times and places as the Yearly Meeting may designate, or upon its own adjournment. Special Meetings may be called by the Clerk on the requisition of five members. Five days' notice of Special Meetings must be given in writing to all members, and the business to come before the Special Meeting shall be stated in the call. At least one-fourth of the total number of members shall be required for the transaction of business, and in no case shall action be taken unless one-fourth of the total membership of the Board approves.

3. The Permanent Board shall represent the Yearly Meeting in the interim of its Annual Assemblies, and it may act on behalf of the Yearly Meeting in cases where the interest or reputation of The Friends may render it necessary. It shall attend to such business as the Yearly Meeting may refer to it. It shall examine memorials of deceased members, transmitted to it from subordinate Meetings, and such as are approved it may recommend to the Yearly Meeting for publication.

4. It shall inspect and perfect, when necessary, titles to land and other estates belonging to any Meeting; it shall attend to the appropriation of charitable legacies and donations when necessary, and it may give advice, where needed, on such matters. It shall extend such advice and assistance to persons suffering on account of their Christian testimonies as their cases may require, and may apply to the government, or to persons in authority, on their behalf.

5. It shall keep a record of its proceedings, and annually lay the same before the Yearly Meeting.

6. It may draw on the Treasurer of the Yearly Meeting to pay the necessary expenses incurred in the execution of its duties.*

CHAPTER XI.

THE FINANCIAL SUPPORT OF THE CHURCH.

Meetings are to give careful attention to wise methods for raising funds for the service of the Church. They shall encourage voluntary giving, and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The ordinary necessary expenses of the Meetings may properly be raised by quota.

CHAPTER XII.

MEETINGS ON MINISTRY AND OVERSIGHT.

Ministers, Elders and Overseers will be aided in their work by co-operation and mutual consultation. To facilitate this, Meetings on Ministry and Oversight are established.

SECTION I.—THE LOCAL MEETING ON MINISTRY AND OVERSIGHT.

1. The Local Meeting on Ministry and Oversight is composed of all the Ministers, Elders and Overseers within the limits of the Monthly Meeting of which they

**For Baltimore add as ¶ 7 to Sect. 2:*

This Board shall not determine any matter of faith or discipline, but shall act in accordance with the decisions of the Yearly Meeting.

are members. Its regular meetings shall be held once in each month, or once in two or three months, as the needs may require. Special meetings may be called by the Clerk on the request of three members. Notice in writing shall be sent to the members five full days before such Special Meeting.

2. The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular session the members from each congregation shall designate one of their number to present to the Meeting a verbal report of the spiritual condition and life of the congregation, the attendance at meetings for public worship, the character of the ministry and its adaptation to the needs of the Meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service. These reports from the several congregations shall be practically considered, and such action shall be taken, or such advice and assistance given, as the circumstances may require.

3. When there is evidence that a person has received a gift in the ministry, action shall be taken in accordance with the chapter on the recording of ministers.

4. Where particular Meetings feel the need for the special service of ministers, the initiative in the arrangement therefor shall be taken by the Pastoral Committee of the congregation. They shall submit their proposal to the Monthly Meeting for its action. Such

ministers shall carry on their labors in harmony with the principles of the denomination and agreeably to the provisions of this Constitution and Discipline, taking care that, in all meetings for worship, opportunity be afforded for the free exercise by the members of the congregation of any gifts for service which the Lord may confer.*

When a Monthly Meeting is satisfied that a minister's services in such position are no longer required, it should terminate this relation.

5. If any minister shall teach doctrines or encourage practices subversive of our faith, or shall appear to have lost his gift in the ministry and usefulness in his station, the Local Meeting on Ministry and Oversight shall report the case to the Quarterly Meeting on

**Baltimore Note to ¶ 4.*

Gospel Ministry ought not, in our apprehension, to be demanded at stated times of human appointment, but it should be exercised in that ability which God giveth on the occasion, and which He graciously renews from time to time, as it seemeth Him good. The servants of Christ who labor in the ministry are to be highly esteemed for their work's sake, and when they leave their outward vocations, at His call, to preach the Gospel, their outward wants should be cheerfully supplied, if needful; yet we consider the gift of the ministry to be of so sacred a nature that its exercise should never be placed, either by ministers or by congregations, upon a financial basis. It is the prerogative of Christ to call and qualify, by the Holy Spirit, His servants to minister in word and doctrine, and to preach repentance toward God and faith toward our Lord Jesus Christ. Our Lord leadeth not only His ministers in the path of duty, but he giveth to all His believing children, as they are individually concerned to look unto Him, rightly to occupy with those talents which he entrusts to them for the good of others.

Ministry and Oversight. If that Meeting concurs in such judgment, the case shall be reported to the Monthly Meeting for its action.

6. The Local Meeting on Ministry and Oversight shall appoint representatives to the Quarterly Meeting on Ministry and Oversight. It shall also report to such Quarterly Meeting a summary of the information received as to the spiritual condition and life of its congregations.

7. The Local Meeting on Ministry and Oversight shall annually appoint a committee of two to co-operate with a committee of the Monthly Meeting in nominating to the Monthly Meeting persons for appointment as Elders.*

8. Once a year, or oftener, this Meeting shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of the attendance upon public worship, of family devotions, of the conduct of the members in their relations to one another and to the world, of Christian work in which the members are engaged, and of such other matters as may pertain to the affairs of the congregation.

SECTION 2.—QUARTERLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. A Quarterly Meeting on Ministry and Oversight is composed of the members of the Local Meetings on Ministry and Oversight within its limits. It shall meet regularly near the time of the Quarterly Meeting to

**Baltimore Note to ¶ 7.*

Omit "Annually" and read "Shall appoint as occasion requires."

transact the business pertaining to its department of Church government, and it shall appoint representatives and make a report to the Yearly Meeting on Ministry and Oversight.

2. The Quarterly Meeting on Ministry and Oversight shall consider cases forwarded from the Local Meetings on Ministry and Oversight for the acknowledgment of ministers. When the proposition for the acknowledgment of a gift in the ministry is approved, the said Quarterly Meeting shall so inform the Monthly Meeting. When the proposition is not approved, it shall so inform the Local Meeting in which the proposition originated.

3. When a Quarterly Meeting on Ministry and Oversight has been informed by a Local Meeting on Ministry and Oversight of the subversive character of the teachings or practices of any minister, it shall give the matter careful and prayerful attention. If it concurs in the judgment of the latter Meeting, and the causes of complaint cannot be removed, the Quarterly Meeting on Ministry and Oversight shall then advise the Monthly Meeting to depose him from the ministry. Should the Local Meeting on Ministry and Oversight be manifestly neglectful in reporting any such case, or should it decline to do so, it shall be the duty of the Quarterly Meeting on Ministry and Oversight to institute proceedings therein on its own motion. The minister shall not sit as a member of the Meetings on Ministry and Oversight while his case is pending, but he may, if he desires, be present to make statements on his own behalf and to answer accusations. He must, however, retire while the decision is being made.

4. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it shall give special attention to new congregations, weaker Meetings and those without a ministry.

SECTION 3.—YEARLY MEETINGS ON MINISTRY AND
OVERSIGHT.

1. The Yearly Meeting on Ministry and Oversight is composed of the members of the Quarterly Meetings on Ministry and Oversight within its limits. It shall meet annually at such time as the Yearly Meeting may direct, and thereafter on its own adjournment, but in no case so as to conflict with the sittings of the Yearly Meeting.

2. It shall receive reports from the Quarterly Meetings on Ministry and Oversight, covering the matters upon which they receive reports from the Local Meetings on Ministry and Oversight, and it shall annually report to the Yearly Meeting the condition and work of the ministry and of its membership; it may address epistles of advice and instruction to its subordinate Meetings, and appoint committees to visit them.

3. The Yearly Meeting on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Church, and it may report its judgment to the Yearly Meeting for its action.

CHAPTER XIII.

SECTION I.—THE FIVE-YEARS MEETING.

1. The Five-Years Meeting shall be composed of delegates appointed by the several Yearly Meetings on the American continent. Each Yearly Meeting shall be entitled to five delegates, and to one additional delegate for each one thousand members or fraction thereof greater than five hundred.

2. The Five-Years Meeting shall be opened by the Clerk of the last Meeting, at 7.30 o'clock P. M., on the third Third-day of the Tenth month, at the place designated by its own adjournment, and he shall occupy his position until his successor is appointed. In the event of the absence of the Clerk, the first Assistant Clerk shall perform his service. If both are absent, or if neither is a delegate, the chairman of one of the Yearly Meeting delegations shall act as temporary Clerk.

3. The chairmen of the delegations from the Yearly Meetings shall nominate at the second session of the Meeting persons to serve the Meeting as Clerk, First Assistant Clerk and Second Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Five-Years Meeting is invested with full jurisdiction over all matters delegated to it by this Constitution and Discipline. It shall also have advisory supervision of the interests of the denomination, and shall publish its full proceedings for the information of the Yearly Meetings and their membership.

5. The expenses of the Five-Years Meeting shall be apportioned among the several Yearly Meetings according to their membership. The amount of the railroad fares of the delegates in going to and returning from the place of Meeting shall be apportioned among the Yearly Meetings according to the number of delegates to which they are entitled.

6. The Five-Years Meeting shall have charge of those departments of work assigned to it in Part IV.

SECTION 2.—NEW YEARLY MEETINGS.

When it is proposed to establish a new Yearly Meeting by setting off a portion of an existing Yearly Meeting, or portions of two or more Yearly Meetings, or when two Yearly Meetings may wish to be united, such Meeting or Meetings shall inform the Five-Years Meeting of their approval of the proposition. The Board of Foreign Missions shall, in like manner, inform the Five-Years Meeting when the organization of a Yearly Meeting is proposed in any of its mission fields. The Five-Years Meeting shall carefully consider the entire proposition, and shall establish such new Yearly Meeting if it shall deem it advisable to do so.

When a new Yearly Meeting is to be established the Five-Years Meeting shall appoint a committee, not to exceed ten in number, to attend the opening of such Yearly Meeting, with the minute of the Five-Years Meeting establishing it, and this committee shall inaugurate its sessions in accordance with the organization of existing Yearly Meetings.

Yearly Meetings may also show their interest in the establishment of a new Yearly Meeting by appointing committees to attend its opening.

Part III.

Rules of Discipline.

CHAPTER I.

SECTION I.—RECEPTION OF MEMBERS.

1. Application for membership may be made in writing to the Monthly Meeting through the members of the Pastoral Committee.*

2. It shall be the duty of the Pastoral Committee before presenting the name of an applicant for membership to ascertain whether he makes a credible profession of faith in Christ as his Saviour, and accepts the doctrines of the Christian religion as held by The Friends; whether his present life indicates the sincerity of his profession, and whether he will conform to the Rules of Discipline. The judgment of the committee shall be given, with the application, and the Monthly Meeting shall act according to its best judgment. The Clerk shall inform the applicant of his reception into membership.

3. When a member is received, the announcement of his reception may be publicly made at the conclusion of a Meeting for Worship on the First Day of the week when he is present, that all the members may extend to him a welcome.

*For suggested Form of Application, see Appendix, p. 84.

4. Parents or guardians may make application for the enrollment of minor children.

SECTION 2.—RECEPTION BY CERTIFICATE.

1. Monthly Meetings shall issue certificates of membership for such of its members in good standing, or for Associate members, as may remove to the limits of another Monthly Meeting when the same is requested, or the Monthly Meeting deems it best to do so, and such certificate shall be accepted by the Monthly Meeting to which it is addressed, unless sufficient reason shall appear to the contrary. In every case the Monthly Meeting receiving the certificate shall inform the Meeting which issued it of the action taken thereon, and the membership will not be transferred until such notice is received.*

2. When an applicant for membership produces a letter of recommendation from another evangelical denomination, the Monthly Meeting may exercise its judgment as to receiving him on this recommendation.

3. The acceptance and the issuing of all certificates shall be recorded on the minutes of Monthly Meetings, and the list of members corrected accordingly. Removal certificates for ministers shall include a certificate of this position. The official positions of Elders and Overseers are not transferable.

SECTION 3.—RESIGNATION AND FORFEITURE OF MEMBERSHIP.

1. Resignations of membership shall be made to the Monthly Meeting in writing. The Monthly Meeting

*For suggested Form of Removal Certificate, see Appendix, p. 84.

may exercise its discretion in accepting a resignation.

2. If a member in good standing wishes to unite with some other evangelical body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing, whereupon his membership with The Friends shall cease.

3. When any member shall have united with another religious body, the Monthly Meeting, on information thereof, shall remove his name from the list of members, and inform him of its action.

4. Members removing to places remote from any Monthly Meeting should correspond with their Monthly Meetings, and, where practicable, Monthly Meetings, through a committee, should correspond with their absent members. If no information has been, or can be, received from a member for a period of three years, his Monthly Meeting, in its discretion, may remove his name from its list of members.

CHAPTER II.

SECTION I.—DEALING WITH OFFENDERS.

1. All formal complaints against a member shall be introduced to his Monthly Meeting in writing by the Overseers, whereupon a committee shall be appointed to confer with the offender and seek in a spirit of love to show him his error, and to lead him to repentance and confession of the same, in order that he may be restored to fellowship in the Church. If the exercise of due care and forbearance shall be without avail, the Monthly Meeting shall execute a minute of disownment and furnish the offender with a copy of the same.

2. When any member habitually neglects the attendance of meetings for worship, without reasonable excuse, after a period of three years, due care having been extended by the Monthly Meeting, his name may be removed from the list of members, and the Meeting shall inform him of its action.

3. If any member shall deny the fundamental doctrines of the Christian religion, or shall be guilty of conduct that brings the Christian religion into public disrepute, the Monthly Meeting shall appoint a committee to endeavor, in a Christian spirit, to reclaim him; if this proves unavailing, it shall disown him.

SECTION 2.—APPEALS.

1. When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may file with the next Monthly Meeting, or the one succeeding it, his appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall enter the same upon its minutes, and inform the Quarterly Meeting thereof. A committee of three shall be appointed to represent it in the case before the Quarterly Meeting.

2. When a Quarterly Meeting receives a notice of appeal from a Monthly Meeting, it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine the whole proceedings in the case from their commencement, giving the appellant and the Monthly Meeting's Committee a full hearing. If it is found that the offense has been rightly judged and the charge substantiated, and that the proceedings have been in accordance with

the Constitution and Discipline, they are to so report to the Quarterly Meeting, and that Meeting, if it approves of the report, shall confirm the judgment of the Monthly Meeting and inform the appellant of the result.

3. But if it be found that the offense has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings the rights of the appellant have been infringed, the committee shall report in accordance therewith, and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting.

4. In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the Meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again and correct its error.

5. Should the appellant be dissatisfied with the decision of the Quarterly Meeting, he may file with the next Quarterly Meeting, or the one succeeding it, but none later, his appeal to the Yearly Meeting for its review of the case. The Quarterly Meeting shall enter the same upon its minutes, inform the Yearly Meeting thereof, and appoint a committee of three or more to represent it in the case before the Yearly Meeting or a committee of the same. The Yearly Meeting shall call all cases of appeal not later than the second day of the sitting of that body.

6. An appellant shall have a right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the Meeting.

7. The committee appointed by the Yearly Meeting in a case of appeal from a Quarterly Meeting shall examine into and judge of the nature of the offense and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meetings in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

8. In every case of appeal the decision shall be recorded upon the minutes of the superior Meeting, and the Clerk of that Meeting shall forward a transcript thereof to the Meeting or Meetings whence it came, with instructions to enter the same upon their minutes.

9. A Monthly Meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the Quarterly Meeting.

CHAPTER III.

MARRIAGE.*

1. Parties desiring to unite in marriage according to the long-standing custom of The Friends should inform the Monthly Meeting of which one or both of them are members, that they intend marriage with each other, which Meeting shall enter the proposal on its minutes; and, if either party is a minor, consent of parents or guardians must be given to the Meeting.

2. If either party is a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have information thereof, so that

*For Marriage Regulations in Baltimore Yearly Meeting, see Appendix, p. 74.

the name of the Monthly Meeting may be entered on the record.

3. When any one of our members desires to join in marriage with one not in membership with us, the same procedure is recommended as when both are members, the Monthly Meeting noting the fact of non-membership on its records.

4. If any objections have been presented to the Overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate and report, when the Meeting may dismiss the case or proceed in it, as shall appear right.

5. If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to the Rules of Discipline.

6. A committee of two men and two women Friends shall be appointed to attend the marriage, to see that it is properly conducted, and make report to the Monthly Meeting.

7. Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the State in which the marriage is solemnized.

8. Marriages under the Rules of Discipline shall be solemnized in a regular week-day Meeting, or in a Meeting appointed by the Monthly Meeting.

9. At a suitable time in the Meeting the parties should stand up, and, taking each other by the right hand, declare to the following effect, the man first:

"In the presence of the Lord, and before these witnesses, I take thee, D. E., to be my wife, promising,

with Divine assistance, to be unto thee a loving and faithful husband as long as we both shall live."

And the woman in like manner :

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife as long as we both shall live."

10. A certificate is then to be signed by the parties, the man first, the woman adopting the name of her husband, and then it is to be audibly read by some proper person. At the conclusion of the Meeting it should be signed by others as witnesses.

11. Parties who are to marry must carefully observe the requirements of the laws of their State, both in obtaining a license, when such is required, and in reporting the marriage to the proper civil officers.

12. Each Yearly Meeting may adopt such regulations for the solemnization of marriage as its local conditions may make advisable.

CHAPTER IV.

SECTION I.—DIVORCE.

The marriage relation is the most sacred of human engagements, and it is solemnly entered into for life. It must not be broken except upon the grounds set forth in the Holy Scriptures. While this relation may be abused, so as to bring suffering upon innocent persons, the moral welfare of the individuals and of the community requires that the sacred permanency of its obligations be maintained. The scriptural, moral and legal obligations and restrictions apply to husband and wife alike.

SECTION 2.—TEMPERANCE AND THE LIQUOR TRAFFIC.

All members are earnestly warned against the use of all intoxicating liquors, and of opium in all its preparations, except for purposes strictly medicinal, and in the manufactures and arts; and they are advised to abstain from the use of tobacco. The effects of these tend to physical, mental and moral injury.

As the liquor traffic is a great cause of poverty and crime, and a serious obstacle to the spread of the Gospel, members of the Church should never engage in it in any way, but should be active, earnest and emphatic in their opposition to this great evil. The liquor saloon should receive no countenance in any manner whatsoever.

SECTION 3.—SECRET SOCIETIES.

The rights of individuals to freedom of action, within proper bounds, must be maintained, but it is the duty of the Church to warn its members against whatever may, in any way, interfere with the best development of Christian character. The so-called "secret societies" may often have benevolent and useful provisions for their members, while, at the same time, there may be influences in their association that lower the moral standards, or lead away from religious interests, or undermine the grounds of faith. The mere pledge to secrecy is a surrender of manly independence that tends to moral decadence. Members of the Church should be very circumspect in these important matters, and they will find safety in the complete avoidance of such relations.

CHAPTER V.

SECTION I.—QUERIES.

1. The intention in directing the following queries to be seriously considered is not only to inquire into the state of the Meetings, but also to encourage every member to examine himself whether he acts consistently with the principles of the Christian religion.

No arrangements, however perfect, can take the place of individual faithfulness to Christ, and daily dependence upon the help of the Holy Spirit, which are necessary to growth in spiritual life and to usefulness in the Church. The serious consideration of the following queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the Church in a healthy condition.

2. These queries are to be read in Monthly and Quarterly Meetings three times a year.*

Query 1. Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?

Query 2. Do you love one another as becomes the followers of Christ? Are you careful of the reputa-

**Baltimore Note to ¶ 2.*

The Queries may be read in whole or in part, as the Meeting shall direct; all of them, however, should be read within the year, as also the Advices on page 69 of Appendix. Virginia Half Year's Meeting being held but twice a year, the Queries will be so read in that Meeting and in its Monthly Meetings. This also applies to Queries and Advices for Meetings on Ministry and Oversight.

tion of others? When differences arise, do you make earnest efforts to end them speedily?

Query 3. Do you seek to maintain a religious life, and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

Query 4. Do you, who have children or others under your care, endeavor to train them for upright and useful lives; and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

Query 5. Do you abstain from the manufacture, sale or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character; and do you observe true moderation in all things?

Query 6. Do you maintain the Christian principle of peace, and consistently refrain from bearing arms and from performing military service as incompatible with the precepts and spirit of the Gospel; from taking or administering oaths, and from defrauding the public revenue?

Query 7. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises and prompt in the payment of your debts; careful to live within your income, and to avoid involving yourselves in business beyond your ability to manage?

Query 8. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of

the poor and those likely to require aid inspected and relieved?*

**Additional Queries for use in Baltimore Yearly Meeting.*

Query 9. Are your meetings for worship occasions of religious solemnity and edification, in which, through Christ our ever living High Priest and Intercessor, you have access by one Spirit unto the Father? Are you faithful in the use of the gifts bestowed upon you in His service, and do you maintain the true freedom of Worship and Ministry?

The two following Queries to be answered in writing by the Quarterly Meetings next preceding the Yearly Meeting and by the Monthly Meetings reporting thereto:

Query 10. What Ministers acknowledged or received by Certificate? Have any deceased, or removed with Certificate?

Query 11. What Meetings have been established or discontinued? Have any Meetings for worship or discipline been omitted? And for what cause?

SECTION 2.—QUERIES FOR MEETINGS ON MINISTRY
AND OVERSIGHT.

These queries are to be read three times a year in the Local and Quarterly Meetings on Ministry and Oversight:

Query 1. Are you diligent in attending your Meetings for Worship and Discipline, and careful to promote the attendance of your families?

Query 2. Are you in unity with one another, and with the Meetings to which you belong, harmoniously laboring together in the love of the Gospel? Have you an earnest religious exercise for the conversion of sinners and for the building up of believers?

Query 3. Do you prayerfully endeavor to occupy, under the guidance of the Holy Spirit and in humble dependence upon Christ, the spiritual gifts with which you have been entrusted? Do you cherish an active interest in all who engage in the ministry or other Christian work, and do you make evident your loving sympathy with them and their service?

Query 4. Are you good examples to others in uprightness of life? Do you frequently read the Holy Scriptures, prayerfully seeking a right understanding of them under the enlightening influence of the Holy Spirit?*

**Additional Query for Baltimore to be answered in writing by Meetings on Ministry and Oversight next preceding the Yearly Meeting:*

Query 5. What change has occurred in your membership during the past year?

For Advices to be read in Meetings on Ministry and Oversight, see Appendix, page 71.

Part IV.

Department of Work.

CHAPTER I.

THE PASTORAL COMMITTEE OF THE MONTHLY MEETING.

1. It is the duty of this committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of Meetings, to extend a special care to those attenders who are not members, and to invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the Associate members, and encourage them to become Active members so soon as they are prepared to do so.

2. The Pastoral Committee shall receive applications for membership, examine each case carefully, and act upon it as provided in Section 1, Chapter I, Part III.

CHAPTER II.

THE EVANGELISTIC COMMITTEE OF THE QUARTERLY MEETING.

The Quarterly Meeting shall have the general oversight and care of the work of the Church within its borders; it shall be diligent to assist the congregations in carrying it on, and it shall have authority to open and assume charge of new fields of labor. It may annually appoint an Evangelistic Committee to advance these in-

terests, whose chairman shall be an advisory member of the Yearly Meeting's Committee on Evangelistic and Church Extension Work.

CHAPTER III.

EVANGELISTIC AND CHURCH EXTENSION COMMITTEE OF THE YEARLY MEETING.

1. Each Yearly Meeting may appoint a Committee on Evangelistic and Church Extension Work, whose duty it shall be to ascertain the needy fields within the limits of the Yearly Meeting, and endeavor to meet the requirements of these by such Gospel service as may, under the Divine blessing, arouse the lukewarm and indifferent, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of the Church. Special attention shall be given to gathering the scattered membership and to the establishment of meetings where practicable. They shall be authorized to secure funds by voluntary contributions for building new meeting-houses and repairing old ones. When this committee engages in evangelistic work within the limits of a Quarterly Meeting, it shall maintain harmonious relations with the Quarterly Meeting on Ministry and Oversight.

2. The committee shall organize by the appointment of a Chairman, a Secretary and a Treasurer, who, with the General Superintendent, where one is appointed, shall constitute the Executive Committee. These persons shall perform the duties usually pertaining to their positions.

3. Upon the nomination of the committee, the Yearly Meeting may appoint a General Superintendent of Evangelistic and Church Extension Work, who shall perform such duties as the committee may direct.

4. The committee shall give to ministers, or other workers who desire to engage in special pastoral or evangelistic service, certificates as provided for in Paragraph 6, Section 2, Chapter VI, Part II.

5. The chairmen of the Quarterly Meetings' committees shall be advisory members of this Yearly Meeting's committee.

CHAPTER IV.

BOARDS OF THE FIVE-YEARS MEETING.

SECTION I.—BOARD OF FOREIGN MISSIONS.

A Board of Foreign Missions shall be organized, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to be designated by the Yearly Meetings when their delegates to the Five-Years Meeting are appointed, and who may or may not be delegates to the Five-Years Meeting, to serve for five years. Each Yearly Meeting shall fill vacancies in its own representation. The Board of Foreign Missions thus constituted shall meet before the final adjournment of the Five-Years Meeting and appoint from among its members a Chairman, a Secretary and a Treasurer, and at least two others, who, with these officers, shall constitute an Executive Committee. The names of these officers shall be reported to the Five Years Meeting and published in its proceedings.

The Board of Foreign Missions shall have a general advisory oversight of the Foreign Mission work of the several Yearly Meetings represented in the Board. With the approval of two-thirds of its members it may enter upon mission fields not occupied by any Yearly Meeting, and it may assume control of such missionary work as any Yearly Meeting may see fit to transfer to it.

The members of the Board from the several Yearly Meetings shall fully inform the Secretary as to the mission needs, and of the work done by their Yearly Meetings and their Subordinate Meetings.

The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Executive Committee shall be paid their actual expenses incurred in the performance of their duties.

It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee, and to order such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

The Secretary shall be the executive officer of the Board, and it shall be his duty to collect information respecting the condition and needs of Foreign Mission fields, and to learn, as far as possible, the best means of supplying those needs; to obtain from the members of the Board and from other sources, full information of the Foreign Mission work carried on by the several Yearly Meetings represented in the Board, or by the members of these Yearly Meetings, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and pub-

lish full statistics concerning all the Foreign Mission work of Friends in America, and in general to obtain and impart such information, from within and without the denomination, as may aid the Foreign Mission work.

The Secretary shall be paid such salary as the Board may determine.

It shall be the duty of the Treasurer to receive all funds for the use of the Board, and to disburse them on the order of the Chairman, countersigned by the Secretary. He shall keep the said funds in a separate bank account, and his accounts shall be examined annually, or oftener, by auditors appointed by the Board.

The Secretary and Treasurer shall annually make separate reports to the members of the Board and to each Yearly Meeting, and the Board shall make full report to the Five-Years Meeting.

Voluntary contributions for the work of the Board or for the separate missionary work of the Yearly Meeting shall be annually solicited in every congregation of each Yearly Meeting, care being taken to give to each member an opportunity to participate therein; and each Yearly Meeting will make the necessary arrangements therefor.

The expenses of the administration of the Board, not otherwise provided for, shall be apportioned to the several Yearly Meetings uniting in the work of the Board, according to the number of their members, and each Yearly Meeting shall raise its quota thereof in such manner as it may choose.

If there shall be any Yearly Meeting that does not adopt this Constitution and Discipline, or any Association within such a Yearly Meeting which may yet

desire to place all or any portion of its mission work under the direction and control of the Board of Missions, the Board shall be at liberty to undertake the same, with such arrangements as to representation on the Board and the expense of the work, as may be agreed upon.

The Board of Foreign Missions shall become incorporated under the laws of the State of Indiana, with the title of "American Friends Board of Foreign Missions," and they shall appoint Trustees to receive, invest and administer, according to the laws of the said State, such gifts, bequests and contributions as may be made for the use and purposes of the Board. This incorporation shall include provisions for holding and transferring real estate wherever necessary.

The Board of Foreign Missions may establish regulations for the admission of members into the Church in the various fields under its care and for the establishment and organization of Meetings of such members. These Meetings shall continue under the care and supervision of the Board until such time as it may appear to be advisable to attach them to some existing Yearly Meeting, or until, in its judgment, a new Yearly Meeting should be established, when the Board shall report the situation, with its recommendations, to the Five-Years Meeting, which body, after careful consideration, shall be at liberty to establish such Yearly Meeting in the manner directed in the section on new Yearly Meetings.

SECTION 2.—EVANGELISTIC AND CHURCH EXTENSION BOARD.

An Evangelistic and Church Extension Board shall be appointed by the Five-Years Meeting, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to serve for five years. The committee thus appointed shall meet before the final adjournment of the Meeting, and appoint from among its members a Chairman, a Treasurer and a Secretary, who, with at least two additional members appointed for the purpose, shall constitute the Executive Committee. The names of these officers shall be reported to the Meeting and published in its proceedings.

The duties of these officers shall be such as the Board may determine.

The members of this Board shall inform the Secretary of the needs for Evangelistic work in their several Yearly Meetings, of its progress, and of the names and organizations of such Evangelistic Committees as these Meetings may have, and the Secretary shall keep a complete record of the ministers and their addresses in all the Yearly Meetings.

The Evangelistic and Church Extension Board shall obtain such information as may be possible in reference to neglected fields within the several Yearly Meetings, or in territory accessible therefrom, and shall advise the Evangelistic and Church Extension Committee of the Yearly Meeting in reference thereto. Where the needs of these fields are greater than the Yearly Meeting in whose care they are placed can properly meet, the

Board may assist in the work, upon the request of the Yearly Meeting, by the contribution of funds obtained for this purpose by solicitations from Friends and others. When such fields, within or without a Yearly Meeting, have been entered upon, and the erection of buildings for public worship has become advisable, the Evangelistic and Church Extension Board shall solicit funds for this purpose, in such manner as it may deem proper; it shall advise in reference to the erection of such buildings, and it may take temporary charge of the work where it may seem desirable so to do. It may also establish a permanent building fund.

The Board may also make loans of judicious amounts from funds in its hands, taking proper security for their repayment, for the purpose of aiding in the erection of buildings for public worship wherever, in the judgment of the Board, such assistance may be advisable. In the discretion of the Board the loan may be free from interest for a term not to exceed three years.

The Evangelistic and Church Extension Board shall make a report of its work to the Five-Years Meeting. The expenses of its correspondence shall be met by this Meeting.

SECTION 3.—LEGISLATION.

The Five-Years Meeting shall appoint a committee of two members from each Yearly Meeting, and this committee shall appoint from its members a sub-committee of five. The former, in conjunction with the Permanent Boards of the Yearly Meetings, shall give

attention to legislation in their respective States affecting the denomination and the interests it represents, and the latter shall give attention to subjects before the National Congress, and in those States where there are no organized Meetings of The Friends. The committee shall have authority to issue statements as to the position of this branch of the Church when urgent occasions shall arise.

SECTION 4.—EDUCATION.

The Five-Years Meeting shall appoint a committee to consist of one member from each Yearly Meeting, who shall give information concerning such educational needs as may arise, who may advise for or against the establishment of new institutions, or the closing or consolidation of old ones; who may recommend textbooks that give valuable information concerning the history or doctrines of our branch of the Church, and who may establish a Friends Teachers' Agency.

SECTION 5.—PHILANTHROPY.

It shall also be the duty of the Committee on Legislation to aid members of the Church anywhere who, from exceptional causes, may need assistance not rendered by the customary manner of caring for the poor, and to participate with other Christians in relieving distress resulting from unusual causes. They shall be at liberty to solicit contributions for the purpose of their appointment.

SECTION 6.—INDIANS AND NEGROES.

The Five-Years Meeting may undertake the work of securing justice to the North American Indians and Negroes in all their interests, and may engage in efforts for their education, civilization and Christianization where it may deem it advisable to do so.

SECTION 7.—PEACE AND ARBITRATION.

The Five-Years Meeting may engage in the work of advancing the cause of Peace and Arbitration whenever it may deem it advisable to do so.

BALTIMORE APPENDIX.

TIMES OF HOLDING MEETINGS.

2nd
June
1908
1st
1909
Baltimore Yearly Meeting begins on Sixth-day after the first Second-day in Eleventh month at 3 P. M.

The Yearly Meeting on Ministry and Oversight is held the same day at 10 A. M., and subsequently on its own adjournments.

Public Meetings for Worship are held on First-day following the opening of Yearly Meeting at 11 A. M. and 8 P. M.

The Permanent Board will meet in Baltimore on Sixth-day of Yearly Meeting at 8 P. M., and on the day of holding Baltimore Quarterly Meeting in First month, and otherwise as provided in Part II, Chapter X, Section 2.

ORDER OF BUSINESS FOR MONTHLY AND QUARTERLY MEETINGS.

Note.—The following order is in the way of suggestion only. Each Meeting has the right to conduct its own business in such order as seems best to that Meeting.

It is advised that a devotional pause be observed at the opening and close of the Meeting:

1. Read opening minute, giving the name of the Meeting, where held and the date. If the Clerk is ab-

sent, the Meeting will appoint a Clerk for the day, who will make a minute of his appointment as such.

2. Call the names of the representatives from the subordinate Meetings. Read the reports from the subordinate Meetings giving notice of their appointments. This does not apply to Monthly Meetings, where there are no subordinate Meetings.

3. Read the minutes of the last Meeting.

4. Complete the unfinished business referred to in said minutes.

5. Present any new business to the Meeting and record its action.

6. Read Queries and Advices in accordance with the Discipline.

7. Make Reports to superior Meetings, and appoint representatives in accordance with the Discipline.

8. Adjourning minute.

Note.—When a committee is appointed, the Clerk shall give a list of its members to the first-named person, who should call the committee together for organization.

After the minutes have been recorded in the Meeting Record Book, they should be attested by the signature of the person who officiated as Clerk.

ADVICES FOR QUARTERLY AND MONTHLY MEETINGS.

To be read in Meetings at such times and in such portions as shall seem to each Meeting most suitable, but all should be read within the year.

Take heed, dear Friends, we beseech you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father.

Be in the frequent practice of waiting upon the Lord in private retirement and prayer, and be diligent in reading the Holy Scriptures. Be careful to make a profitable and religious use of the First day of the week, avoiding unnecessary labor yourselves, and endeavoring to lessen the labor of others. As far as possible attend all our Meetings for worship, and, when in Meeting, reverently present yourselves before the Lord, and seek by the help of the Holy Spirit to worship Him.

Live in love, as Christ also has loved us. Sympathize with and help one another in the joys and sorrows of life, both in spiritual and temporal matters.

Watch over one another for good, and should any seem to need cautioning, let them be treated with privately and tenderly before the matter is spoken of to others. Where personal differences occur, be ready early to avail yourselves of the advice and judgment of your friends.

Be careful not to neglect the attenders of your Meetings who are not in membership, and manifest a warm interest in their welfare and in their growth in spiritual life.

In the pursuit of the things of this life, follow, with a tender conscience, the precepts of the Gospel and the intimations of the Holy Spirit. Maintain strict integrity in all your transactions. Beware of a spirit of speculation and the undue desire of accumulating wealth. Remember that we are accountable for our methods of acquiring our possessions as well as for our use of them. Those who have property are advised to make their wills while in health, and to be careful to make a just and equitable disposition of what they have.

In considering the important engagement of marriage, be careful to take no step without earnestly seeking Divine guidance. Remember the great importance in such a union of an accordance in religious principles and practice, and regard as essential that your marriage shall be one that will aid you in religious life and service. Pay filial regard to the judgment of your parents, and desire above all earthly considerations that your union may be owned and blessed of the Lord.

Watch with Christian tenderness over your children. Educate them in habits of self-restraint and obedience, and carefully instruct them in the Holy Scriptures and in the Scriptural grounds of our doctrines and practices. Let the Bible be read daily in your families, with a season of devotion following, and seek for the Lord's help to use these and other opportunities to imbue them with the love of our Saviour.

Maintain in yourselves and encourage in your families thoughtfulness for others, moderation and simplicity. See that your household is supplied with good, wholesome literature, and guard against hurtful publications. Even in recreation seek to know God's will. Avoid every form of gambling, the use of intoxicating

beverages and narcotics, all demoralizing companionship, and such diversions as would interfere with your own spiritual growth or that of others.

Finally, dear Friends, live in all things as the children of God, as those who have been bought with a price. To each the Lord entrusts gifts in His service for the help of others. Yield yourselves unto Him with full purpose of heart, that He may prepare you for your work. Under His guidance and in harmony with each other, exert your influence and exercise your gifts as laborers together with God for the spread of the reign of Christ in the earth, that through you many may be turned from darkness to light, and that righteousness may more and more rule in the land.

ADVICES FOR QUARTERLY AND LOCAL MEETINGS ON MINISTRY AND OVERSIGHT.

To be read at such times and in such portions as shall seem to each Meeting most suitable, but all should be read within the year.

Let it be your daily care to live under the government of Christ. Study the Holy Scriptures diligently, and be careful not to misquote or misapply them, and keep to the use of sound words or Scripture terms.

Keep yourselves unspotted from the world, and be examples of meekness, love, temperance and patience. Be careful not to become entangled with the cares of life, or with the pursuit of wealth, but maintain moder-

ation in all things. Let the Lord and His will and His service always have the first place in your affections.

In preaching, wait for the renewed putting forth of the Holy Spirit. Give full proof of your ministry, but be careful not to go beyond the real measure of your gift, or to speak longer than is required by your message. Unnecessary preambles, repetitions, unnatural tones and gestures are serious hindrances to effective speaking. The object of preaching is to impress the message of the Lord. Therefore, anything done with a view to popularity or for mere entertainment is out of place. It is best not to lay too much stress upon the Divine authority of your ministry, but to leave this to the convincing witness of the Holy Spirit in the hearers. Be open to suggestion, and even criticism, and endeavor to profit by advice. Be careful of the reputation of one another, and try to help one another in the work. Remember that there is a great variety in the service of God, and that different aspects of truth impress different minds. It is very important, therefore, that all should recognize this, and in the midst of a right diversity labor harmoniously in the promotion of the Gospel and for the spread of righteousness in the earth. When traveling in the work of the ministry, be careful to act under Divine guidance and with due regard for the judgment and advice of Friends among whom you labor. Let your visits be neither hurried nor needlessly prolonged or expensive.

Prayer and thanksgiving are an important part of worship. They should never be offered formally, or without a sense of Divine influence, but in spirit and in truth. When in prayer, avoid repeating too often the holy name of God. Singing, also, when under the

guidance of the Holy Spirit, is a helpful part of public worship. It should be regarded as a solemn individual act, and let all who engage in it do so under a sense that they are giving expression in the Spirit to what is true for themselves.

Elders and Overseers are in very important positions, which, when rightly filled, are of great value. Let these, with the Ministers, cherish an interest in all their fellow-members with watchful care and affectionate oversight, especially in regard to the younger people and those who are in trouble. Thus united in the love and fellowship of the Lord, each will be mutually helpful one to the other,

We exhort all to be diligent and faithful in encouragement, counsel and warning, and in the endeavor to bring those who have not come to the Lord, to a living experimental faith in Jesus Christ, their Saviour, Shepherd and King.

Finally, dear Friends, take heed to yourselves and the flock among which you have been called to labor. "Tend the flock of God which is amongst you, exercising the oversight, not of constraint, but willingly; nor yet for filthy lucre, but of a ready mind; neither as lording over the charge allotted to you, but making yourselves examples to the flock. And when the Chief Shepherd shall be manifested ye shall receive the crown of glory that fadeth not away."

MARRIAGE,
WITH RULES OF PROCEDURE.

We consider marriage a Divine ordinance as well as a civil contract. We earnestly advise and exhort all unmarried persons in membership with us, previously to their making any procedure in order to marriage, to seriously and humbly wait upon the Lord for His counsel and direction in this important concern; and minors should early acquaint their parents or guardians with their intentions and wait for their consent. We advise against marriage of persons so nearly related as first cousins, including those whose parents stand in the relation of half-brother or half-sister.

For the accomplishment of marriage the following order is to be observed: The parties are to inform the Monthly Meeting of their intentions by a written proposal, signed by both of them in substance as follows:

We, the subscribers, A. B., son of C. and D. B., and F. G., daughter of H. and I. G., purpose taking each other in marriage, and desire to do so according to the custom of Friends.

A. B.
F. G.

— Mo. — 19 .

MARRIAGE—CONTINUED.

If either party is a minor, consent of parents or guardian must be given to the Meeting, unless for sufficient cause. If either party is a member of another Monthly Meeting, the Monthly Meeting in which the proposal is introduced should have that other Meeting's certificate as to the membership of the party, clearness from other marriage engagements, and, if for a minor, of consent of parents or guardian.

Subject to the foregoing conditions, if the proposal of marriage is accompanied by a certificate signed by two or more Overseers or other officers of the Meeting, one of whom must be a woman, that, in their belief, there is no valid objection to the proposed marriage, the Meeting may, in its discretion, without further inquiry, allow the parties to proceed with their marriage according to the further rules of Discipline.

If the proposal is not accompanied by such certificate, or if for other cause it is deemed advisable, the Meeting should appoint a committee of two men and two women, which shall report to an adjourned, or to the next stated Monthly Meeting, as the case may be, its judgment relative to further procedure. If the report be favorable thereto, the parties are to be left at liberty to proceed with their marriage according to the further rules of Discipline.

A committee of two men and two women Friends should be appointed to attend the marriage, to see that it is properly conducted, that the marriage certificate is in proper form, that it is signed by the required number of witnesses, and that it is lodged with the Recorder within the period prescribed for its registration, and report to the next Monthly Meeting. (This period in Maryland is sixty days.)

Marriages under the rules of Discipline shall be solemnized in a regular Week-day Meeting or in a Meeting appointed for the purpose by the Monthly Meeting.

At a suitable time in the Meeting the parties should stand up, and, taking each other by the right hand, declare to the following effect, the man first:

"In the presence of the Lord, and before these witnesses, I take thee, F. G., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband as long as we both shall live."

And the woman in like manner:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife as long as we both shall live."

A marriage certificate is then to be signed by the parties, the man first, the woman adopting the name of her husband; and then it is to be audibly read by some proper person. This is not to be considered as terminating the Meeting, which should be continued until it is concluded, under the direction of those whose duty it is to close the same. At the conclusion of the Meeting the certificate should be signed by twelve others or more as witnesses.

The form of the marriage certificate shall be substantially as follows :

A. B. of ———, in the county of ———, in ———, son of C. and D. B. of ———, and F. G., daughter of H. and I. G. of ———, having in writing laid their intentions of marriage with each other before a Monthly Meeting of Friends, held at ——— (where either of the parties is a minor, unless in the case of unreasonable objections add), and having consent of parents or guardians concerned (as the case may be), their proposal of marriage was allowed by the said Meeting. Now, these are to certify that for the solemnization of their marriage, this ——— day of the ——— month, in the year of our Lord ———, they, the said A. B. and F. G., appeared in a Public Meeting of Friends, held at ———, and the said A. B., taking the said F. G. by the hand, did openly declare that he took her, F. G., to be his wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death should separate them. And then in the same assembly the said F. G. did in like manner declare that she took him, A. B., to be her husband, promising, with Divine assistance, to be unto him a loving and faithful wife until death should separate them. In testimony whereof, the said A. B. and F. G. did then and there to these presents set their hands (she according to the custom of marriage adopting the name of her husband).

(Signed.)

And we, being present, subscribed our names as witnesses.

Note.—In Maryland it is now (1901) required that the certificate of marriage have the signature of at least twelve witnesses, and that it be recorded within sixty days after the marriage.

In Pennsylvania marriage license is required, failure to procure which subjects the party to a fine, but does not invalidate the marriage. Formerly twelve witnesses were required, and we advise that twelve or more of those present attach their names to the marriage certificate as witnesses.

In Virginia marriage license is required, to be returned with certificate of minister or other properly authorized person. Though witnesses are not required by law, we recommend that twelve or more of those present attach their names to the marriage certificate as witnesses.

Officers of the Meeting and other concerned Friends should take occasion to encourage our members contemplating marriage to accomplish the same according to our regulations.

No Monthly Meeting is to permit any marriage to be proposed therein sooner than one year after the death of a former husband or wife of either party.

Marriages should be accomplished in accordance with the foregoing rules and regulations, and with due decorum, and the parties thereto, their parents and others concerned should be careful to set a becoming example of moderation, expensive and superfluous entertainments being inconsistent with Christian simplicity.

MARRIAGE OF NON-MEMBERS.

Monthly Meetings have the liberty of allowing marriages to be solemnized in our Meetings, and according to our usages, by persons one or both of whom are not in membership with us ; but said Meetings are requested to act in such cases with due regard to the laws of the States.

Whilst making this provision, we would still impress upon our members our belief in the inexpediency of marriages between persons not of the same religious views.

The following regulations are to be observed in reference to such marriages :

In all cases of intended marriage, where either or both of the parties shall not be in membership with Friends, the man shall produce or forward to the Monthly Meeting to which, if a member, he shall belong, or within the limits of which, if not a member, he is to be married, a certificate, on behalf of the party or of each of the parties (as the case may be) not in membership, in the following form, signed by two Friends, both of whom shall be members of, and one of them either an Elder or Overseer in the Monthly Meeting to which application is made, or Clerk of the same Monthly Meeting. Where the person to whom the certificate relates shall be a woman, one of the persons signing the same may be a woman Friend in any of the stations above specified :

We, the undersigned, A. B. and C. D., hereby certify that we are acquainted with ——— of ———, who is

desirous of being married according to the order of Friends, and that ——— is a person to whom this privilege may be properly granted, and that, in our judgment, there is no valid objection to the proposed marriage.

A. B.,

Elder or Overseer in [or Clerk of] — Monthly Meeting.

C. D.,

Member of the same Monthly Meeting.

Witness to the signature of A. B.:

G. H.

Witness to the signature of C. D.:

I. K.

Subject to the production of such certificate or certificates (as the case may be), the proceedings in relation to all marriages coming within the present regulations shall be conducted throughout according to the existing Rules,* in the same manner as if the person or persons were a member or members of the religious Society of Friends.

Marriage under these circumstances is not to confer on the contracting parties or their children any rights of membership.

A woman who is a member marrying a man not in membership, who resides within the limits of another Monthly Meeting, is not to become a member of such other Monthly Meeting without the usual certificate of removal.

*This includes a personal declaration of intention to the Monthly Meeting by the man, although he may not be a member of our Society.

PROVISION FOR RECEIVING ADULT ASSOCIATE MEMBERS.

Adults, on a profession of faith in the Lord Jesus Christ, may, in the discretion of a Monthly Meeting, be received as Associate members.

These shall not be eligible for appointment as officers in the Meeting, nor shall their membership be transferable. They shall in general be under the special care of the Pastoral Committee, as are other Associate members, with a view to their becoming Active members. Their names may be dropped from the list by the Monthly Meeting, at its discretion, without further disciplinary action.

RECORDER OF MARRIAGES, BIRTHS AND DEATHS.

As great inconvenience may arise from a want of due attention to keeping a regular record of marriages, births and deaths, each Monthly Meeting is directed to keep such a record in books provided for the purpose; also a list of the members of the Meeting, corrected from time to time as may become necessary by reason of births, deaths, removals, admissions, resignations and disownments; also to have recorded without unnecessary delay the certificates of all marriages authorized by the Meeting.

In order to engage the attention of Monthly Meetings more closely to this subject, it is further advised that committees be appointed at least once in three years to examine the records and report their condition.

Parents should promptly inform the Monthly Meeting, through its Clerk, of the birth of their children, giving name and date of birth of each child.

MEMORIALS.

Monthly Meetings are advised to exercise due care and deliberation before they conclude on issuing testimonies or minutes concerning deceased Friends, whether Ministers or others. In drawing up such documents, when it is judged proper to issue them, Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of Divine grace in the lives of the Lord's faithful servants. Testimonies, when drawn up, are to be presented by the Monthly Meeting to its Quarterly Meeting, which Meeting is recommended, in each case, to revise the testimony so presented (by the appointment of a committee or otherwise), and it is left to the discretion of the Quarterly Meeting either to send forward the same or a new testimony prepared by itself to the Permanent Board, or, if thought expedient, to withhold altogether any such testimony. If approved by the Permanent Board, such testimony is to be laid before the Yearly Meeting before being printed.

FUNERALS.

That burials may be accomplished in an orderly manner, each Monthly Meeting is advised to appoint a committee to attend burials of our members and others who are interred in our ground. Permission for the interment of the latter is to be obtained from this committee. This committee should also take care that our burial grounds be properly enclosed and kept in order.

PEACE.

The Lord Jesus makes love to God and to man the guiding principle of action. This applies alike to individuals and organizations, to communities and to nations.

We therefore, as a Christian body, believe that we should live justly and peaceably with all men, and refrain from any participation in military service in peace or war. No danger or emergency, or even the command of our nation, can justify us in departing from this principle. We should also refrain from indirect aid to warfare, such as furnishing military or naval supplies.

Let us seek to conduct ourselves during times of excitement or of war, in all respects consistently with the gospel of love, endeavoring to encourage everything that makes for peace, and to do what we can to bring about the just settlement of disputes through conciliatory methods or arbitration.

ARBITRATION.

Should differences unfortunately arise between our members in regard to their property rights, they should endeavor to settle the same by arbitration, and not go to law.

If any of our members disregard this advice, it shall be the duty of the Overseers to investigate the matter, and if, in their judgment, the offending party does not show sufficient cause for his action, and yet remains unwilling to withdraw the suit, they shall report the case to the Monthly Meeting.

A FORM OF APPLICATION FOR MEMBERSHIP.

No prescribed form of application shall be required, but the following may be used :

To ——— *Monthly Meeting of Friends:*

I hereby make application for membership with Friends, believing in the Lord Jesus Christ as my personal Saviour, and having accepted the doctrines of the Christian religion as professed by Friends.

Mo. ——— 19 .

FORM OF REMOVAL CERTIFICATE.

The following form of Certificate of Removal is suggested, to be modified as circumstances shall require :

To ——— *Monthly Meeting of Friends,*

———— *Yearly Meeting:*

Dear Friends:

A. B., having removed to reside within your limits, request has been made for our certificate of his membership with us.

This is to certify that he is a member of this Meeting, and that upon due inquiry no obstruction appears to the issuing of a certificate on his behalf, and we recommend him to your Christian care and fellowship.

Signed by direction and on behalf of ——— Monthly Meeting of Friends held at ———, ——— Mo. ——— 19 .

—————
—————

Clerks.

If the family are members and a certificate is requested for them, give the name of the wife, and the full name and age of each child.

METHOD OF PROCEDURE IN ESTABLISHING A MONTHLY
MEETING.

The proposition to establish a new Monthly Meeting should be accompanied by a list of the ministers and members who are to be members of the proposed Meeting, together with information as to the proposed name, place and times for holding the same. The Quarterly Meeting shall appoint a committee of men and women Friends to attend the opening of the Meeting at the time and place indicated. The Clerk of the Quarterly Meeting shall furnish the committee with a copy of its minute, embracing the name, place and times for holding the Meeting, and the list of ministers and members composing the same, which is to be read at the opening of the first business session of the new Meeting, and directed to be entered on its minutes. The Meeting shall then appoint a Clerk for the day, and thereafter be considered as regularly constituted for the transaction of business.

ACTS OF 1886, CHAPTER 327.

AN ACT *to incorporate the Baltimore Yearly Meeting of Friends (Orthodox).*

SECTION 1. *Be it enacted by the General Assembly of Maryland,* That Francis T. King, James Carey, James Carey Thomas, Joseph P. Elliott, Francis White, Jesse Tyson, Charles W. Davis, Simon J. Martenet, James Carey, Jr., Joseph Edge, George L. Scott, John B. Crenshaw, John Pretlow, Thomas McCoy and Zachariah McNaul, and all those persons now constituting the religious Society known as the "Baltimore Yearly Meeting of Friends for the Western Shore of Maryland, Virginia and the adjacent parts of Pennsylvania, in unity with the Ancient Yearly Meeting of Friends," who now hold their Yearly Meeting on Eutaw Street in the City of Baltimore, and all those persons who may hereafter become members thereof, agreeably to the rules and discipline of said Society, or such rules and discipline as may hereafter be adopted thereby, be and they are hereby created a body politic and corporate by the name of the Baltimore Yearly Meeting of Friends (Orthodox), and by that name shall have perpetual succession, and be able and capable to sue and be sued at law and in equity, to have a common seal, and the same to change, alter and renew at pleasure, and to do all acts necessary and lawful for carrying into effect the objects and purposes of the aforesaid Society, and they are hereby authorized and empowered to receive and hold by gift, grant, devise, purchase, or otherwise, real and personal estate

and other effects and property, and the same to grant, mortgage, demise or otherwise dispose of, the whole or any part or parts thereof; provided, the clear yearly income from the property of said Corporation shall not exceed the sum of twenty-five thousand dollars.

SECTION 2. *And be it enacted*, That the objects of the Corporation hereby created are for the adoption and carrying out the rules and discipline of the religious Society of Friends, who now hold their Yearly Meeting on Eutaw Street, in the City of Baltimore, and for the carrying out such religious, educational and charitable work as that in which the said Society of Friends has been or may hereafter be engaged.

SECTION 3. *And be it enacted*, That the rules and discipline of the said Society of Friends, as laid down in its last "Book of Discipline," adopted by said Yearly Meeting in the year eighteen hundred and seventy-six, shall be the rules and discipline of the Corporation hereby created, and the same may be altered and changed in such manner as has been or may hereafter be adopted by said Yearly Meeting.

SECTION 3. *And be it enacted*, That this Act shall take effect from the date of its passage.

Approved April 7, 1886.

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